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# Bishop Paul Dumouchel, O.M.I., Installed at The Pas



Taken after the Consecration of Bishop Dumouchel, this photo shows, standing on the threshold of St. Boniface's Basilica : V. Rev. Gertken, O.S.B., Bishop A. Decosse, Bishop L. Blais, Bishop Hermanuk, C.Ss.R., Bishop J. M. Trocellier, O.M.I., Archbishop O'Neill, Bishop M. Lajeunesse, O.M.I., Arch-

The Pas, Man., May 31. — The enthronement of His Exc. Bishop Paul Dumouchel, O.M.I., as Vicar Apostolic of Keewatin, took place in the Pas Cathedral, on May 31.

Bishop Dumouchel had been consecrated on May 24 in St. Boniface Cathedral, in the presence of 4 Archbishops, 3 Bishops, 4 Vicars Apostolic, 2 Exarchs and an Abbott, several prelates and 150 priests. Among the civic dignitaries present at the Consecration were the Premier of Manitoba and four other Ministers of the province, Indian Affairs Branch officials, representatives of Manitoba and Ontario Indians among whom the Bishop had laboured.

During the Consecration Mass His Exc. Archbishop Pocock of Winnipeg and His Exc. Bishop L. Blais of Prince-Albert spoke in English and French respectively, while Father R. Beaulieu, O.M.I., preached in Saulteaux.

#### Official banquet

Very Rev. Fr. Paul Piché, O.M.I., Provincial of the Oblates of Manitoba, received the Clergy and civic dignitaries at a banquet following the Consecration. Among the guests of honor we note Hon. D. L. Campbell, Premier of Manitoba, Provincial Cabinet Ministers, representatives of the Indian Health Services of the Indian Affairs Branch (Regional Superintendent Davis and Regional School Inspector Marcoux), members of the Federal and Provincial legislatures, the Consul of France, representatives

bishop M. Baudoux, His Exc. Bishop Dumouchel, O.M.I., Bishop M. Lacroix, O.M.I., the Hon. Douglas Campbell, Bishop H. Routhier, O.M.I., Archbishop Pocock, Bishop Roborecky, Archbishop A. Bélieau, Bishop Scheffer, O.M.I., Msgr. J. Robert, V.G., Father Demers, Father O. Guy, O.M.I.

## Indian Schools' Teachers of Ontario Meeting

Toronto, Ont. — The teachers of the Federal schools for Indians in Ontario held special sessions during the Ontario Educational Association Easter week. Some 60 teachers from the Southern section of the province were in attendance.

The meetings were under the chairmanship of Mr. A. Sincennes from Cornwall, President of the group. The most interesting statement of the two day convention was made by Mr. J. C. Hill, an Indian from the Six Nations, teaching at Muncey, Ontario.

According to Mr. Hill, the main purpose of education for Indians is to bridge the gap between the cultural and socio-economic levels that separate Indians and non-Indians. He strongly recommended central intermediate schools for grades 7 and 8, to prepare the Indian pupils for High School.

A recent survey among the Six Nations proved that pupils training in such schools achieve better success than pupils attending one-room schools or even ordinary graded schools for all the grades.

The main reason, apparently, is that regular High Schools take too much for granted and don't go back enough on the elementary program for science and social studies. Intermediate schools can concentrate on rounding up the elementary of education of Indians who intend to carry on further into High Schools.

## May Employ Eskimo Nurse

Ottawa — Paulette Anerodluk may become the first Eskimo member of the permanent federal civil service in Ottawa.

A Northern Affairs department spokesman said consideration is being given to employing the 22-year-old girl, who trained as a nurse, in the Department's Eskimo Welfare Division.

If she gets the job, she would be paid about \$130 a month, and would have such duties as visiting Eskimos in hospitals, acting as interpreter between Eskimo and white man and going also with the government supply ship, the C.D. Howe, on its annual summer trips to the Arctic.

She would be the first of some 9,500 Canadian Eskimos to become a permanent civil servant here, but she would have to travel a long way to get the job. Paulette lives at Coppermine, a Northwest Territories settlement about 1,000 miles north of Edmonton.

## Named Delegate To Sarnia Meet

Sydney, N.S.—Chief Ben Christmas, President of Nova Scotia Council of the N.A.I.B., was chosen delegate to represent Nova Scotia Micmacs, at the 12th annual convention of the North American Indian Brotherhood, to be held June 1st, on the Sarnia Reserve in Ontario.

Delegates are expected to attend from all parts of Canada, with the exception of Newfoundland. Last year's convention was held in Caughnawaga reserve near Montreal, and over 80 delegates attended.



This youngster takes part in the colorful dances held every year by the Blood Indians on the occasion of the Calgary stampede.

### Iroquois in Alberta

We have Iroquois in Alberta, descendants of those proud Indian warriors. The human melting-pot has diffused their blood with that of our western tribes, but the Iroquois strain is still evident in their breeding.

Many years ago — around 1880 — the Hudson Bay Company factor at Edmonton engaged about forty young Iroquois from near Montreal to accompany the regular supply expedition to the Far West. These men could shoot the most dangerous inland rapids, while singing their favourite hymns.

They were expert trappers, and Alberta's greatest natural resource one hundred and fifty years ago was beaver. The Iroquois piled up a tremendous store of rich furs for the company, and with their accumulated pay went into business for themselves. Equipped with traps, ammunition and blankets, they disappeared into the deep forests of the Rocky Mountains where there were moose, beaver, bear and mountain sheep.

The Iroquois hunters took Indian maidens of the western tribes for their wives. Father Lacombe, who visited them in 1852, relates that the children had been taught to say their prayers in the Iroquois language. Despite their isolated position at Jasper House, the band was joined by a number of Cree and half-breed families and travellers who visited the camp always referred to them as "the happy people of the mountains".

(Calgary Power, Alberta)

The Iroquois from eastern Canada had lived close to civilisation, and the desire to be close to their church and to a school for their families, eventually drew them to the neighborhood of Lake St. Anne. Within a few years they became adapted to the lives of the people of the plains to the extent of being outstanding buffalo hunters. Gradually the Iroquois dialect became extinct, and was replaced among the younger people by Cree, French and English.

The western Iroquois were known as "Caris" meaning forest. When they accepted treaty terms from the Dominion Government, the clan name became Callihoo, and their home the Michel Callihoo Reserve.

In 1895, Lord Aberdeen, who was Canada's Governor General then, visited the Stony Plain Agency, and Chief Michel Callihoo and his brother Baptiste were presented to him. Eyeing the two men who towered over six feet and were straight and broad-shouldered, he remarked: "These men are not Crees — they are too big!" to which the Indian Agent replied. "No sir, they are not Cree, they are Iroquois."

The Callihoo Clan no longer use the language of the Iroquois, but their inheritance is a fine stature, keen intelligence, longevity and deep religious instinct which characterized their forefathers, who came to this country when the white man had need of their talents and ability.

### PRESENT CHEQUE TO SAN

Brandon, Man. — The initial step in a project undertaken by the Knights of Columbus to provide recreational facilities for Indian and Eskimo patients at the Brandon Sanatorium, took place at the hospital recently, when a substantial cheque and several radios were handed over to officials.

It is expected that in the near future, badly needed articles such as toys and treats for the children will be given.

The presentation was made by Pat O'Sullivan, grand knight of the local K. of C., to Dr. A. Povah, Superintendent of the San. The initial presentation was made possible by the combined efforts of the K. of C. and the Brandon Shrine Clubs.

### Cathedral Erected In "Indian Capital"

Gallup, N. Mex. — The New Sacred Heart Cathedral of Gallup will be dedicated June 19, in Gallup, "the capital of the American Indian world", by Cardinal McIntyre of Los Angeles.

The Gallup Diocese has 43,095 Catholics in a total population of 145,000. The Indians are mostly Navajos with some Hopis, Apaches and Zunis. Most of them are nomads, who follow their sheep and make it necessary for the priests to move as often as do the flocks.

When the Franciscan priests first went among the Navajos they found that a grammar and a dictionary of the language had never been made, and the Indians did not speak English.

The priests solved the dilemma by trotting out a Sears-Roebuck catalog and pointing out the various items.

### WRONG POLICY

U.S. government's Indian policy at present is to determinate its special services to Indians in order to hasten their integration into the mainstream of American life.

Msgr. Cullen, Director of the Marquette League, N.Y., compares this policy to that of a city mayor who looking for ways to cut city expenditures, terminates some of the services to the orphans in a city institution and invites them to leave and make their own way in the world.

"The Indians," says Msgr. Cullen, "are not prepared to compete with the white man, especially when racial discrimination bars them from employment in all but the most menial jobs and from residence in all but the slum sections of a white community."

(The Catholic News)

### QUESTION BOX

**The Catholic Church is an authoritarian institution. Does this contradict democratic principle?**

The Church is a religious, not a political society. Democracy is a system of government in which each man is free to serve God — that is, to acknowledge the authority of God — according to his own conscience. How can one "contradict democratic principle" by following the religious dictates of his conscience?

**Do Catholics believe that unbaptized babies cannot go to heaven because of "original sin"?**

Yes. It is Catholic belief that no one by nature has a "right" to heaven. Man does not have a claim on the supernatural happiness which he enjoys in seeing God "face to face" (I Cor. 13, 12). It is a free gift of God. The loss of supernatural life — generally called the fall from grace — was incurred by Adam. Because Adam was head of the human race, all mankind was involved in the historic sin of disobedience.

Since the redemption by Christ, it has been possible to regain the life of grace. Baptism restores supernatural life. Without that life, man simply does not have the capacity to enjoy heaven. Unbaptized babies (in limbo) do not suffer in any way, even from a sense of loss. Their happiness is greater than any known by man on earth, however limited in comparison with that of the saints in heaven.

**Why do Catholics worship "graven images"?**

They don't. Like any religion, Catholicism uses symbols to heighten the meaning of spiritual truths. The Council of Trent summed up the Catholic position 400 years ago: "The images of Christ and the Virgin Mother of God, and of the other saints, are to be honored and venerated; not that any divinity or virtue is believed to be in them but because the honor which is shown them is referred to the prototypes which these images represent."

## INDIAN BOY'S RODEO SCHEDULED AT CARDSTON

Something new in the way of rodeos will be held on the Blood Indian Reserve at Cardston June 11. St. Mary's Indian Residential School will hold an all-Indian junior rodeo as part of the province wide celebration of jubilee year.

Schools on Indian reserves all over the province have been invited to take part, and many have already accepted. If the rodeo is successful it will become an annual event.

**Boys of the school** and staff members are building a professional arena, corrals, shuts and catch-pens.

There will be a full run of rodeo events with some novelty events added for the young contestants, some of which are new to this part of the country.

All Indian boys and girls attending classes on the reserves are invited to participate. Schools off the reserve are not eligible.

It is probable a feature event will take place with a calf roping match between four of the top adult ropers of the Blood Reserve. Rufus Goodstriker of the Blood Reserve has volunteered to act as clown.

Added attractions will include a tour of the new Indian museum, a door prize, a handicraft and souvenirs booth and a Trading Post serving hot lunches and beverages.

### Cree Meets Papago — Navajos Confused

Two years ago, Jonas Appelgarth was a farmer in Alberta.

Then, the 33-year-old, full blooded Cree Indian from Hobbema was hired as an extra for the movie, Saskatchewan, which, was made, perhaps you will remember, in Alberta.

He "bit the dust" so successfully in that film that he was tabbed by Warner Brothers for a speaking part in Battle Cry. He plays in this film the part of a Navajo Indian, Shining Light-tower who, with another Navajo, help confuse the Japanese by speaking their Indian tongue over the Marines' field communication system.

Helping to confuse the real with the real is the fact that the second "Navajo" is played by a member of the Papago tribe from Phoenix, Arizona, Felix Noriego.

Thus, when that "Navajo" is chatted over the telephone it's really Cree and Papago. It's a good thing both speak English. Director Raoul Walsh might never had established a beach-head.

Jonas Appelgarth is an ex-pupil of the Ermineskin R.C. Residential School at Hobbema, Alberta.

### INDIAN PUPILS

Ottawa — R. F. Davey, Superintendent of education for the Indian Affairs Branch, reports that since 1945, school enrolment of Indians has almost doubled, reaching about 32,000.

### Leadership Methods Studied

Hobbema, Alberta. — On May 8, a general meeting of the Catholic Indian League of Canada, gave a talk on the leadership courses given at Cardston at the end of April.

It was pointed out that young Indians could take P.T. Courses at Red Deer, boys and girls could attend fine arts courses at Banff, every summer, others could attend Cadet Corps courses at Dundurn, Sask.

Coming home on the reserve they would be able to organize a recreational center, sporting activities, planned farming, a homemakers' club. The members expressed their earnest desire to co-operate with parents and school through a home and school association, and homemakers' activities under Roman Catholic auspices.

Mr. Waller, Superintendent of Indian Education in Alberta, spoke on leadership, stressing the need of higher education and special training.

Chief Dan Minde affirmed that the young people on the reserve should organize to gather funds for their sporting activities, advising them not to depend on the Chief and Councillors for financial help.

One hundred and twenty-eight Indians attended this meeting.

### ST. JOSEPH'S SHRINE

Gurneyville, Alta. — Father H. P. Morin, O.M.I., missionary to the Keehewin Cree Indians, in Central Alberta, is planning the erection of a Shrine to St. Joseph, on the occasion of the Jubilee Year. Land was donated by the band to that purpose.

### INDIAN LABOR TO BE USED

Cardston, Alberta. — At a recent meeting of the Blood Band Council plans were made to spend \$30,000 this year on a housing project, involving building 20 new homes, and repairing others.

For the past three years the band has sponsored a housing program, turning the homes to Indian families, interest-free, to be paid for over a period of eight years.

In the past, a white contractor has been engaged to do the buildings; this year Indian labor will be used.

This sets a pattern which should be followed more closely on building projects for all reservations across Canada.

### RAREST BLOOD GIVEN BY CREEES TO SAVE MOTHER AND CHILD

Redwood City, Calif. — At the end of April the International Red Cross asked the Alberta branch to help find one of the world's rarest type of blood to save the life of a baby not yet born.

The blood of the type possessed only by 25 known persons in the world, of whom 21 are Crees, was obtained from Miss Calahoo, and Mrs. Clara Hirondelle, Miss Calahoo's sister, who live 100 miles west of Edmonton.

Dr. D. I. Buchanan, director of the Alberta Red Cross travelled by car and later by wagon to the reserve to get the donation. It was sent to the R.C.A.F. testing unit near Edmonton, and transferred to a T-33 jet trainer, then flown non-stop to California.

### Indian Honors For CAHA Prexy

Regina. — W. G. (Baldy) George of Kemptville, Ont., president of the Canadian Amateur Hockey Association, Wednesday was made an honorary chief of a Cree Indian tribe at Lebret, 50 miles northeast of here.

He was named Chief Misquarmi Carnipoet (Chief Standing-on-Ice). While six elder braves of the tribe chanted to the beat of a tom-tom he received the full Indian headdress of eagle feathers.

The ceremony was part of a program in which the Lebret Indian school hockey team, this year's Saskatchewan Junior B champions, were presented with the Rev. Athol Murray Trophy.

### 25 Years of Priesthood

LaLoche, Sask. — On May 29, Father J. Bourdonnais, O.M.I., celebrated his silver jubilee of priesthood. However, on account of transportation difficulties the celebration had to be anticipated on March 19.

On this occasion the school children prepared a concert in honor of Father Bourdonnais; guests at the concert were Mr. and Mrs. H. Michaud, Mr. and Mrs. Simpson (Hudson Bay Co.) and Messrs. B. Lacelle and R. Anderson, clerks.

### Killed in Same Spot Husband and Son Died

Hit by a train near the place where her husband and her son died in the same fashion, Mrs. Mary Purday, a Neskainlith Indian, aged 43, was killed instantly, March 7.

Mrs. Purday was crossing the C.P.R. tracks by the Salmon Arm Reserve when she was struck by an eastbound train.

Her husband James Allan died near the spot 15 years ago, and her son Howard Allan was killed a mile or two west of the same place early last Fall.

### Old Timers

#### At Kamsack

With everybody's interest focused on the coming Sask. Jubilee celebration it has come to our attention that 23 Old Timers are residing on the Cote and Keeseekoos Reserves. The ages range between 67 to 87 years. The 23 have lived there all their lives.

Listed below are the names and ages of these persons.

Cheekomas Blackbird, 87; Sagane Piskapitance, 85; Margaret Severight, 84; James Cote, 83; Tom Ben Severight, 83; John Musqua, 83; Peter Wapash, 83; John Kakakway, 82; Harriet Cote, 81; Harriet Musqua, 79; Charlie Caldwell, 79; Catherine Crowe, 77; Francis Crowe, 75; Jessie Shingoose, 74; John Shingoose, 72; John Cadotte, 70; John Pelly, 70; Miranda Caldwell, 70; Donald Cote Sr., 70; Sarah Cote, 68; Fannie Cote, 68; Joe Keshane, Sr., 68; John Musqua, 67.

(Kamsack Times)

### League Members Offer Contribution

Lac La Biche, Alta. — Eleven members of the Catholic Indian League of Canada have donated a substantial contribution to the League organizer, upon receipt of their membership cards. The donation was transmitted to the League Secretariat by chaplain Fr. Clément Châtaigner, O.M.I.

### YOUNG MUSICIAN



Youngest tom-tom player in the Capilano Indian tribe is two-year old Lorrie Gus. Here she rehearses with Chief August Jack for the Capilano Indian community club's pow-wow and open track and field meet May 22 and 23.

## 4-H DISPLAY AT HOBBEWA



Left to right : (1) Miss Minde, social leader, chief Dan Minde (Ermineskin), Miss Dixon (District Supt.), Mrs. Joe Minde, Mr. Wild (Agency Supt.), Rev. G.-M. Latour, O.M.I. (Principal), Chief Francis Bull (Louis Bull I.R.). (2) The 4-H Club display. (3) 4-H Club girls.

Hobbema. — Members of the 4-H Sewing Club of the Ermineskin Indian School here held their achievement day May 20.

Among those present were Rev. Father Latour, O.M.I., principal; Rev. Father A. Allard, O.M.I.; Mr. Wild, superintendent of the Agency; Miss P. Mewha, assistant supt. of 4-H Clubs; Miss Dixon, district Home Economist; Mrs. Jos. Minde, instructor of the club; Chief Dan Minde, Chief Francis Bull and some parents of the members of the 4-H Club.

President Wilda Myacat, welcomed guests and vice-president Adele Minde read a report of the activities of the club. Entertainment was provided by other groups of the school. An instrumental ensemble, "Listen to the Mocking Bird," was performed by a group of young girls and boys.

Next was the rhythm band performance by a group of 26 youngsters.

A keen interest was centred on the display of the sewing done by the 24 members. Almost all of these members had completed at least the five garments included in the first year program. Dresses and suits made of old material, a coat and a woven cushion, these also were put in the display. In all 95 pieces were exhibited and competently judged. Thirty-two of these were classified first prize; 36, second and 27, third. Homemade pastry was also displayed, as well as art work booklets and posters.

Miss Mewha and Miss Dixon praised the members for their wonderful work, and expressed their gratification at the excellent turn-out. They appealed to the members for their continued co-operation. There is every indication that great success should result in the future.

**Edmonton Journal.**

### JOSEPH FRIDAY DIES

Temagami, Ont. — Famed hunter, woodcraft man and guide, Joseph Friday, 67, died on February 10, at the Sunnybrook Hospital in Toronto.

Mr. Friday was a first world war veteran, and he spent most of his life at his camp on Lake Temagami.

R.I.P.

## Will Serve in North

When Miss Theresa Paupanekis, 19-year-old nurse-in-training at St. Boniface Hospital, in Manitoba, completes her course and become a graduate nurse, she is planning to go back to northern Manitoba and work among her own people.

A Cree Indian, of the Norway House Band, Miss Paupanekis had felt the desire to be a nurse from the time she was a young girl. She realized that one of the great problems of her people was that of health, and she believed that, as a nurse, she could play a part in helping to bring better conditions.

Knowing that a sound education was the first essential she studied hard, first at the Cross Lake Residential School and then at St. Charles Convent, Winnipeg.

She secured her Matriculation with distinction because of their high marks.

Miss Paupanekis entered the school of nursing at St. Boniface Hospital, following her graduation from St. Charles Convent, and her work there has brought warm words of praise from her nursing supervisors.

## LEADERSHIP COURSE SET

Plans for a leadership course for treaty Indians and discussions towards improving the curriculum for special Metis schools in Manitoba were announced recently by the Greater Winnipeg Welfare Council continuing committee on Indians and Metis.

Education Minister W. C. Miller is scheduled to discuss the Metis curriculum changes soon with federal Indian affairs officials. One proposal is that vocational training courses be introduced.

The Indian leadership course is to be held this month at the Peguis Reservation. Instructors for the course include: Mrs. Kenneth McIntyre, of Logan Neighborhood House; Mrs. Phyllis Carlson, of the YMCA; Sid Glenesk, of the YMCA; Alice Shewman of the MFAC; L. Purdey, of the Credit Union Society; and D. Slimmon, of Federated Co-ops Ltd.

### Bells Toll Death Of Dominic Paul

The bell at Church of the Sacred Heart, Penticton Indian Reserve, rang numerous times May 10 announcing news of the death of Dominic Paul who resided in this area all of his 74 years.

Ringing of the bell is Indian custom when one of their people dies, a few strokes for a youngster, many strokes for older Indians.

Mr. Paul passed away at his Shingle Creek home where he had resided since 1910. He always said that he was chief of Shingle Creek.

Indians will gather from the Similkameen, Hedley, Westbank, Inkameep, Ashnola and Penticton to say farewell to one of their "people" at funeral service on Friday. A service at the home will be followed by last rites from the Indian Church at 2 p.m. with Father Walter, O.M.I., conducting.

Surviving are his wife, one brother, Baptiste, of Shingle Creek, three sons, Gabriel, Jimmy and Edward, all at home, two nieces, Victoria Paul at Incheama, Wash., Margaret Laner at Oliver, one nephew, Alex Paul.

R.I.P.

### UBC Receives Prayer Book

A rare, early Canadian prayer book, printed in Montagnais, an Algonquin Indian dialect, has been presented to the University of British Columbia library by Da. Ian McTaggart Cowan.

The book, which was published in 1760 by Quebec's first printing firm, Brown & Gilmore, was the first book printed in the Algonquin language. The Jesuit missionary, Jean Baptiste de la Brosse, compiled the prayer book.

La Brosse worked among the Montagnais Indians from 1756 to 1782 and had 2,000 copies of the book published for the benefit of those who can read. Only a few copies of his book remain.

The abbreviated title of the prayer book is "Nehiro-Irinui Aiamihe Massinanigan".

(Victoria Times).

### BROTHER STAN DIES

Brother Stanislas Szczepaniak, O.M.I., born in Poland in 1905, came to Canada in 1936. As carpenter and cabinet-maker he worked at Fort Resolution, Fort Rae and Fort Smith; at the latter place, he was the construction foreman for the new St. Anne's hospital opened in 1952.

He passed away in Edmonton after a brief illness, on May 15.

R. I. P.

## Indian Lore Studied

WINNIPEG — Peter Martin's interest in history winds along the trail of Crazy Horse, Big Bear, Dull Knife, Sitting Bull and other warriors of the Western plains.

Peter is only 20, but his interest in Indian Lore began 10 years ago; then he began buying books on Indian Lore, authentic instructions on how to make Indian head-dresses, buckskin shirts, beaded ornaments, rattles, drums, quivers and many other articles.

"The American Indian far surpassed the white man in physical perfection", says Peter Martin.

## Catholic Church For Headless Valley

Fort St. John, B.C. — On a promontory above the Liard river on the Alaska Highway in fabled Headless Valley, a new Roman Catholic Church was blessed June 7.

The ceremony in the Far Northern BC Valley was performed by Bishop Coudert, O.M.I., of Whitehorse.

The church will serve Indians in the area between the South Nahanni river and the headwaters of the Liard.

The country attracted gold miners in the late 1890's. RCMP records show that a total of 15 gold prospectors entered Headless Valley never to be seen again.

## MEAT STORAGE FREEZERS

The chain of six cold storage freezers around Great Slave Lake, in the N.W.T., will be extended by another at Snowdrift this year, and one is to be built at Fort Franklin on Great Bear Lake. Indians will have a continuous supply of meat and fish during the Summer season.

For the first time in Indian history, cariboo hunts in the Rae and Yellowknife areas are organized, guides and air transportation being supplied by the Government to bring the meat to the freezers.

Horticulture, commercial fishing, cariboo hunting and establishing more cold storage freezers to ensure year round food supplies and combatting tuberculosis are now being planned for the relief of Indians in the N.W.T.

## Beret Makes T.V. Debut

Cowichan Indian knitters received unexpected publicity on television recently.

A woollen beret, embodying the traditional knitters' black and white colour scheme, was shown on "Almanac," the feature which follows the CBUT newscast.

It came from Mr. H. B. Matthews, Canoe Store, Koksilah, who had sent it to Mr. Bob Fortune, weather forecaster, because he had been displeased with an Indian toque worn by the weathercaster.

## Our Lady Of The Cape

In Montreal for some time past the drive has been under way to induce taxi and public vehicle drivers to display statues of Our Lady of the Cape on dashboards and rear windows of their cars, rather than dolls and lucky gewgaws, or pictures of doubtful propriety.

Now, hundreds of taxis carry the Madona and passengers are edified and have confidence in their drivers.

## Ontario Legislative Committee On Indian Affairs

### Recommendations

1. That section 22 of The Election Act, 1951, be repealed, and that all other restrictions on the right of Indians to vote in general elections in the province be withdrawn to give Indians equal voting rights with non-Indians.
2. That renewed and extended efforts be made by all levels of government to encourage Indians to make use of the huge acreages of good agricultural land at their disposal.
3. That the Lieutenant-Governor in Council should pass the appropriate Order-in-Council, requesting the Governor-in-Council to proclaim Section 95, The Indian Act, 1951, bringing the said section into force in this Province. And, if and when the Government of Canada decides to extend the right to buy packaged goods and to take liquor onto the reserves, this Committee would concur with this action.
4. That agreements be reached between the Indian Affairs Branch and the Province on behalf of the individual Homes for the Aged to enable Indians to be cared for in these institutions where necessary.

## TB Declines in NWT

Ottawa, Ont. — Sixty-six cases of TB were found among 5,938 persons X-rayed in the Northwest Territories in 1954. A return tabled by the Health Department said only four of the 1944 non-natives examined had the disease.

There were 30 cases among Indians in the Great Slave Lake district, 19 among Indians along the Mackenzie, Liard and Great Bear Rivers, and 13 among Eskimos on the Arctic Coast.

## Good Friday Rites Impressive

St. Ignatius, Montana. — Good Friday ceremonies conducted by the Flathead Indians are most forest of pine trees in the sanctuary. In the midst of the trees, rises a large crucifix.

After a sermon, given in Salish, the Flathead tongue, the figure is removed from the crucifix and placed on a bier, where it remains until Easter.

This rite occurs at St. Ignatius' Church, at the foot of the Rockies in Western Montana.

## SKIN CANCER

Recent studies of Canadian Indians sponsored by the Canadian Cancer Society show that Indians have less skin cancer than do whites. The probable explanation of this is that the pigment in the skin of Indians is a protection against the ultra-violet rays of the sun.

## N.W.T. Pilgrims Gave Banner

Cap de la Madeleine, P.Q. — The pilgrims who came from Fort Resolution, N.W.T., left as an ex-voto, at Our Lady's Shrine at Cap de la Madeleine, a beautiful silk and doe-skin banner.

The skin has been tanned to a perfect white; on it is embroidered a picture of Our Lady of the Cape, surrounded by an invocation in Chipewyan, embroidered in syllabic characters. All around the skin is sown a blue silk band, beautifully embroidered with red silk and beads.

The fringe is also made of white doe-skin with tubular beads. It is mounted on a brass support. It is now placed in Our Lady's Shrine where it can be admired by the thousands of pilgrims who visit it.

## Greenland Incorporated Into Denmark

New York, N.Y. — The United Nations General Assembly has voted to recognize Denmark's claim that Greenland has ceased to be a Danish colony and has acknowledged its incorporation into the Danish realm.

Two Greenlanders have entered the Danish parliament; Greenland has a population of 24,000.

Greenlanders are basically of Eskimo stock, but do not like to be called Eskimos. Since there was much intermarrying with Europeans in the two centuries since Greenland became a Danish colony, Eskimo culture is fading away.

## HISTORIC SITE

TORONTO — The Ontario government has designated the site of an Indian village that may be 7,000 years old at Shequianah, Manitoulin island, as an archeological site. The government will protect the 300-acre village against the encroachment of commercial interests and souvenir-hunting tourists.



B.C. Oblate Missionary with two parishioners.

## Largest Totem Pole East of Rockies



The unveiling of a 30-foot Thunderbird totem pole at St. Catharines, Ont., brought crowds of whooping Oshweken Indians in costume from a nearby reserve. The totem pole, largest east of the Rockies, in North America, was carved from British Columbia cedar by Chief Mathias Joe, famed head of the Capilano tribe of North Vancouver, B.C. Attending the ceremony was Hon. Charles Daley, provincial minister of Labor, who was made honorary chief of the Oshweken tribe.

### Honorary Chief

St. Catharines, Ont. — Early in May, the Hon. Charles Daley, Labour Minister for Ontario, was made Honorary Chief of the Oshweken Six Nations Band.

The new Chief was given the name Ha-Nes-Dah-Ne, which means Lumber Man. He was given a beaded headdress, by Miss Cornflower, a sister of Magistrate O. M. Martin, of Toronto.

### INDIAN RESERVATIONS VARY

OTTAWA — Canada has more than 2,000 Indian reservations, which vary in size from a few acres to 500 square miles. Most of this land is community property of the Indian inhabitants, but an Indian may be allotted possession of land within a reserve by the Council of the Band.

Fish is a valuable source of proteins, calcium, phosphorous, iron and iodine, and should be a feature of the menu at least once or twice a week.

### All-Weather Road

Sturgeon Falls, Ont. — Plans are being rushed to build an all weather road leading from Monetville to isolated Dokis Indian reserve. Negotiations are under way to install electricity there next summer.

The 200 Dokis Indians live on the shores of Lake Nipissing; their income is derived by cutting logs and trapping; in the summer they work as tourist guides. Twenty-four pupils attend the day school taught by Miss Eileen Brennan. Rev. L. Porcheron, S.J., is in charge of the Catholic mission.

The present chief is Joseph W. Dokis. His people are descendants of the Ojibway, Chippewa and Algonquin tribes who moved in Ontario from the United States when the land was vacated by the Hurons.

**PLEASE RENEW  
YOUR SUBSCRIPTION  
WITHOUT DELAY!**

### B.C. NEWS ROUND-UP

#### Officials Bear Down On Salmon Rustlers

Kamloops, B.C. — Officials are bearing down hard on salmon "rustlers" in this area. There have been numerous prosecutions and illegal instruments such as gaffs and clubs have been seized.

Only Indians are permitted to capture these fish provided they first seek and obtain permission of the chief supervisor of fisheries.

#### TOTEM POLES SALVAGED

Victoria. — A special expedition has collected the last six salvable totem poles from the isolated Queen Charlotte island villagers of Skedans and Tanoo.

They will be placed in the provincial museum here and in the University of British Columbia at Vancouver for display and copying.

#### FREE PLUMBING

WEST SAANICH, B.C. — A local plumbing and heating company offered to install plumbing, free of charge, in a four-room home to be constructed for the Hubert Henry family of the West Saanich Indian Reserve.

The new house will replace a 43-year old structure which has to be vacated on account of the death by pneumonia of Delores Henry.

Plumbing facilities are also being installed in the home erected by the Chief of the West Saanich band.

#### To Build Bridge

KEREMEOS, B.C. — As much as 40 miles will be saved by Indians residing across the Similkameen River from Keremeos and Cawston, when the long awaited bridge crossing the river is completed. The ford, for many years the only means of crossing the river, has not been navigable for some time and crossing the river meant a round-about trip of 40 miles via Nighthawk bridge.

#### Boat Basin Planned

CAMPBELL RIVER, B.C. — A new fresh water boat basin at Campbell River Spit on the Kaqua-la Indian reservation is being planned; the scheme has the approval of the Kaqua-la Indian band whose members gain a livelihood from fishing.

#### CARDINAL ATTENDS MISSION CENTENNIAL

KALISPELL, Mnt. — His Eminence Francis Cardinal Spellman attended the centennial celebration of the St. Ignatius mission at Kalispell, Montana, late in September. Charlo, hereditary chief of the Flathead tribe welcomed His Eminence.

#### Yakima Tribesmen Settle For Rights

White Swan, Wash. — Yakima Indian tribesmen have agreed to a \$15,019,640 settlement for their ancestral tribal fishing rights at Celilo Falls on the Columbia. Approximately 4,000 will benefit.

Tribal representatives voted 197 to 10 for the proposal, worked out in two year's negotiations.

The settlement calls for a \$600,000 payment within 30 days after final approval and the remainder will be paid in one lump sum. Celilo Falls will be under water after construction of The Dalles Dam.

#### Changed Bargaining

One long-standing legend is that Manhattan Island was sold to the Dutch by its Indian owners for the modest sum of \$24. If this actually happened, their descendants today are more careful bargainers.

The St. Lawrence Seaway Authority wants to use some of the Iroquois seigneurial lands near the village of Caughnawaga and has offered the proudest of the Six Nations \$3,000 for the right to do so. The Iroquois chiefs are far from sure they should accept the offer.

Some of them, perhaps the more cynical, are in favor of taking the \$3,000 because they are convinced that the Seaway channel will be dug whether they agree or not. Others of the chiefs, following the tradition of independence, are against accepting \$3,000 or any other sum for surrendering territorial rights. Still others, think that a referendum should be held on the question.

The modern Iroquois seem as confused as their white brothers.

(Winnipeg Tribune)

"It is well for everyone to understand that there is no such thing as a federal grant. All of the money comes from citizens in the States. The money goes to Washington, and there it is subject to deductions for federal administration. This money then goes back to the States less deductions, and the federal government tells us how to spend our own money."

(Senator Byrd, Washington, D.C.,  
1955 Meeting of the U.S. Chambers of Commerce.)

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**REV. G. LAVIOLETTTE, O.M.I.**

General Secretary,  
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University, Ottawa.

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**EDITORIAL**

**Education Based on Pupil Needs**

INDIAN educational services in the United States are organized on the common-sense assumption that each school or school area should service true educational needs of children attending that particular school or living in that particular area. In other words, facilities, curriculum and staff are functionally "tailor-made" or "custom-built". Can the same be said of Indian educational services in our country?

One hesitates to answer categorically one way or another. There has been so little objective recognition and appraisal of the true needs of our children, so few scientific evaluations of the outcome of present policies and practices, in contrast to the amount of arm-chair theorizing and political vote-catching manoeuvering.

On the other hand, it would be most unfair to ignore the remarkable progress accomplished, over the last decade, in all sectors of the Education Division: hundreds of new classrooms, better qualified and better paid teachers, more organic supervision, etc., etc.

When all these improvements are weighed in terms of the true educational needs of our Indian population, one of them emerges as more immediately aimed at those needs, hence as more worthy of praise and encouragement. We are referring to effective expansion of vocational training facilities and opportunities, as witnessed in every province of Canada.

It is wonderful to think of the Indian pupil as "just another Canadian" and to offer him the same material academic opportunities. It is inspiring to dream of High School and College achievements for him, in close association with fellow-Canadians.

In practice however, this cannot apply to the majority of Indian boys and girls entering grade I each year. Academic studies do not appeal to them as much as to non-Indian pupils. They are too practical-minded to desire the broad, long-range, training required for professions or for most occupations in our complex society. What they want and what they feel they need is essential training necessary to earn a decent living and to live a happy home-life. Any thing connected with this goal they are willing to learn and feel quite capable of mastering. In fact, they learn best through these occupations.

For these reasons, congratulations are in order to the Department and to those particularly responsible for the substantial increase in the number of workshops for boys and of home-economics rooms for girls, for better equipment and more abundant supply of materials in existing rooms, for salaries now paid to full-time instructors and teachers. This is education based on pupil needs.

André RENAUD, O.M.I.

*A Success Story*

From the Ontario Department of Health comes a news release telling how Anne Elizabeth Witaltuk is on the road to making her dream come true.

Anne is an Eskimo girl, originally from Belcher Islands in Hudson Bay. Some years ago her mother contracted tuberculosis and went to Moose Factory for treatment. Anne accompanied her. Soon she was lending a hand in the wards.

When Anne's mother was sent to Hamilton Sanatorium the superintendent of the Moose Factory Hospital, Dr. B. McKone, told Anne about the nursing assistant schools operated by the Ontario Department of Health. Anne went to Hamilton, worked in the "San," managed to acquire the necessary equivalent of Grade 8 education and enrolled in the nursing assistant course at the Hamilton General Hospital. Next she was accepted as a student nurse.

There is more to this than an individual success story. Speaking Cree, English and French, as well as her native language, Anne will be an invaluable addition to the staff of some hospital in the far north. If her example is followed by more girls of her race, the work of providing Canada's Eskimos with adequate health service will be made much simpler.

*Father Renaud's  
Letter*

Ottawa, June 8, 1955.

Dear boys and girls,

At last, it's June again, examination time and holiday season. You've been looking forward to it all year and now it has come. It's in many ways the most important month of the school calendar, isn't it? Now is your chance to prove that you have really worked during the other nine months and that you truly deserve a promotion to the next grade.

June time, promotion time! One more step in the ladder of knowledge and wisdom. Now you can rest and look back on the road travelled up to this point. Isn't it grand to be able to do so? Everything was new, and let's be frank about it, everything was hard. New surroundings, new faces, new work, new life. It was interesting for sure, since it was new. But the novelty didn't last very long.

It was a slow climb, reaching where you are now. It took constant efforts. Learning English, or at least improving it, if you had been lucky enough to get a head-start at home. Learning to read, plugging away at crazy-looking signs that didn't look at all like what they were said to mean, having to print and write these signs yourself so that others could understand what you wrote. Then learning numbers, the four operations, etc., etc.

You certainly had to work like beavers to grasp all these things and become so familiar with them that they became part of you. But aren't you proud of it all? Aren't you glad now that you can read and learn by yourself anything that you feel you would like to know? Before you learned

**LETTER TO THE EDITOR**

Dear Father,

There is a saying that the Indians are starving. It is not so. They just do not feed and live only bannock and lard. Our poverty will soon disappear if we cultivate our lands better and open up farms.

We Indians can live a life just like any other people. All we have to do is to work.

It is up to us, the younger people, to help improve our lives, our homes, and give some thought to the future.

There has been quite some improvement so far, but still more is needed. On my own reserve, some people have more, others less; but certainly no one is starving.

All the people are always ready to help, when my father, Chief Adelard Houle recommends some work to be done. I am indeed very proud of my dad being elected Chief of our Sandy Bay Reserve.

Too many of our people spend money on liquor instead of buying food for their children. What the little ones see in their own homes, such as bad example given by their parents, will remain in their minds as they grow up. How can we expect a bright future if some improvement is not made?

Every family should try to do its best. Let us start right now and let us try to improve our lives in every way.

Marius M.

how to read, you were limited exclusively to the things you saw or heard. Now you don't need anybody to read you a story or tell you about other places, other people, other ways and other things. You can find out by yourself. You must find out by yourself.

That's precisely the point. You must carry on with your schooling and with your studies in general. If you think that you know enough just because you know so much more than when you started school, you're completely mistaken. What you've learned up to now was not knowledge or science or wisdom, but simply the means to acquire them.

You've shaped yourself a key to enter the Temple of Wisdom. It's up to you to use the key, open the door and enter. If you don't, if you stop moving from one grade to another, you're just plain silly, like one who receives a cheque for a thousand dollars but instead of cashing it and using the money, lights his pipe with it! But of course you would never want to do that. You'll come back to school and pick up more training, more knowledge, more wisdom.

So have a good holiday then and keep looking forward to the next grade in September! God bless you and your parents!

André Renaud, O.M.I.



Le P. Lionel Labrèche, O.M.I., curé de Betsiamits, P.Q., avec un groupe de ses paroissiens au pèlerinage des Indiens (Cap-de-la-Madeleine, juin 1954).

## Nos Saints Martyrs Canadiens (IV)

### *Sur la tombe de Saint Jean de Brébeuf*

**A** la fin de son récit de l'inhumation des Pères Brébeuf et Lalemant, le 21 mars 1649, le Frère Christophe Regnault ajoute: "Lorsque nous partîmes du pays des Hurons (en juin 1650), nous levâmes les deux corps de terre et nous les mêmes à bouillir dans une forte lessive. On gratta bien tous les os et on me donna le soin de les faire sécher. Je les mettais tous les jours dans un petit four de terre que nous avions, après l'avoir un peu chauffé. Et étant en état de les serrer, on les enveloppa séparément dans de l'étoffe de soie; puis on les mit en deux petits coffres, et nous les apportâmes à Québec, où ils sont en grande vénération."

Pour tous ceux qui ont fait le pèlerinage de la Huronie, ces quelques lignes évoquent tout un paysage et elles éveillent la curiosité. Depuis que les archéologues ont scientifiquement fouillé l'emplacement de la résidence de Sainte-Marie, on sait exactement où étaient situés les divers bâtiments décrits dans les Relations.

Il y avait trois sections distinctes: au nord, les Français (Pères, donnés, employés, soldats), avec logis, chapelle, boutiques et dépendances; au centre, les Hurons chrétiens, pour lesquels les Pères avaient bâti une grande église, un hôpital et des huttes; au sud, les Hurons païens, venus à Sainte-Marie pour affaires, maladies, instruction religieuse ou protection. Une double palissade entourait l'établissement. Certaines construction en pierre pouvaient, au besoin, servir de

bastions, en cas d'alerte.

Dans cet ensemble complexe de cours et d'édifices, où précisément avaient été enterrés les corps de nos deux martyrs, le 21 mars 1649? D'où les avaient exhumés en juin 1650? Le Frère Regnault ne le dit pas. C'était à nous de le chercher. Et comme les archéologues ne l'ont pas trouvé, au cours de leurs dix ans d'excavations, on peut se demander si la bonne Providence n'avait pas réservé exprès à un frère des Saints Martyrs et des missionnaires la joie de cette découverte.

Initié depuis longtemps aux méthodes archéologiques, enrichi d'expériences de toutes sortes au contact des hommes du métier, le R.P. Denis Hegarty, du Sanctuaire des Martyrs (Martyrs' Shrine, Ont.), était résolu de poursuivre jusqu'au bout les recherches. Puisque l'examen minutieux du sous-sol de la chapelle domestique, dans la section française, n'avait rien révélé et que les dix-neuf tombes, trouvées dans le cimetière avoisinant la grande église, avaient toutes leurs ossements, le P. Hegarty entreprit de "lire" attentivement "page par page" le rectangle de cette église, c'est-à-dire de procéder méthodiquement à son excavation.

L'archéologue Jury a coutume de dire que "chaque tranche de terre est comme la page d'un livre, mais une page qu'on ne peut lire qu'une fois: dès qu'on la tourne, elle est détruite".

La patience et la confiance du P. Hegarty furent récompensés. Le 13 août 1954, avant-veille de l'Assomption, sa pelle touchait une terre sûrement bouleversée jadis, sur une superficie de 88 pouces par 42.

Interrompus par la pluie, les travaux reprirent le 16 et se poursuivirent les jours suivants. A 40 pouces de profondeur, on trouva un premier clou. Puis, plus bas, apparurent de plus en plus clairement, dans le sable blanc, les contours sombres d'une tombe pourrie. Celle-ci mesurait 79 pouces de longueur (soit six pieds et sept); sa largeur décroissante était de 33 pouces à la tête et de 30 aux pieds; sa profondeur, de 14 pouces.

Tout au long des larges lignes noires, il y avait des clous — une quarantaine — en fer forgé. Au fond, on voyait des plaques noires plus ou moins étendues. Était-ce le couvercle de la tombe retombé et pourri? Était-ce le reste des chairs décomposées?

Était-ce la "forte lessive" dans laquelle "on mit à bouillir" les os, et qu'on dut jeter dans la fosse vide avec les chairs "grattées"? L'analyse chimique révéla dans cette substance sans nom, une certaine proportion de phosphate et de matières organiques.

Les dimensions de la tombe étaient un indice qu'elle avait reçu le corps du "géant des missions huronnes". Mais, plus qu'un indice, il fallait une preuve. Cette preuve ce fut la petite plaque de plomb, d'environ 4 pouces de long sur 2 de hauteur, que l'assistant du P. Hegarty, M. James Wood, trouva à l'intérieur de la tombe, le 17 août, vers midi.

On y peut lire l'inscription suivante, gravée à l'aide d'un clou:

**P. JEAN DE BRÉBEUF**  
Brûlé par les Iroquois  
le 17 mars l'an  
1649

## Pèlerinage des Hurons à l'Oratoire Saint-Joseph et à Midland

Les Hurons qui se rendront au Sanctuaire des Saints Martyrs Canadiens pour la cérémonie du 7 août (un dimanche) partiront de Québec le 5 au matin, vendredi.

A leur arrivée à Montréal, ils se rendront à l'Oratoire Saint-Joseph, où ils assisteront, l'après-midi, à la lecture d'une étude historique sur la "dévotion à saint Joseph en Nouvelle-France". Puis ils visiteront l'Oratoire et participeront à diverses dévotions, avant de prendre, le soir, leur train pour Toronto.

Le lendemain matin, 6 août, ils se rendront en autobus au Sanctuaire des Saints Martyrs. Ils auront l'après-midi et la soirée pour prier au sanctuaire et visiter la résidence Sainte-Marie, Saint-Louis, Saint-Ignace, Saint-Joseph (Téanaustayé, leur village d'origine) ainsi que le magnifique Musée Huron de Midland.

Le dimanche, 7 août, sur la fin de l'avant-midi, messe bénie et dévoilement de la pierre tombale en mémoire de saint Jean de Brébeuf, par Son Excellence Mgr Georges-Léon Pelletier, évêque des Trois-Rivières. L'après-midi, fête indienne dans le "Fort Huron", reconstitué à mi-chemin entre le Sanctuaire et Midland.

Départ après souper. Retour à Québec lundi midi.

Coût total du voyage: de \$50 à \$60.

Le 7 août prochain, l'endroit sera marqué d'une pierre tombale, portant cette même inscription, sauf que la date véritable (16 mars) sera substituée au 17 (que l'on croyait alors la date véritable).

C'est le P. Lalemant qui fut tué le 17; le P. de Brébeuf mourut le 16, "sur les quatre heures du soir". La cérémonie du dévoilement sera présidée par Son Excellence Mgr Georges-Léon Pelletier, évêque des Trois-Rivières, une ville à la fondation de laquelle assista saint Jean de Brébeuf, le 4 juillet 1634, et où il s'embarqua, le 7, pour la Huronie.

C'est à l'occasion de cet embarquement que le P. Jean de Brébeuf avait consacré à saint Joseph, patron du Canada, toute l'évangélisation de la Huronie et qu'il donna à ce grand saint le titre de "nouveau patriarche des Hurons".

1955 est une année consacrée à saint Joseph, de par la volonté de l'évêché canadien; elle marque aussi le 25e anniversaire de la canonisation de nos Saints Martyrs et le 15e de leur patronage — en second — sur le Canada.

Il convenait que cette coïncidence fût l'occasion d'un renouveau spirituel: les Hurons de Lorette veulent en profiter pour accomplir le premier pèlerinage officiel de la nation au pays des ancêtres.

**Adrien POULIOT, S.J.**  
Collège des Jésuites,  
Québec.